

Yom Kippur



Kal Nidre

Evening Meditative Service



כָּל־נִדְרֵי

All of our Vows



Edgware & Hendon
Reform Synagogue
ק"ק לדור ודור

KOL NIDREI

May we be absolved from all vows

The words of *Kol Nidrei* sound like a legal document - yet they have no legal authority.

We stand as if in a courtroom, held to account – yet the accounting we do has no counterpart on earth.

It is our souls, alone, that are at stake.

Kol Nidrei is less a prayer, more an invocation of mood, and hope.

Before us lies a day of prayer and meditation, of confession and petition, of encounter with our innermost self as individuals and as the Jewish people.

And we are reminded that seriousness and honesty are needed for all that is to follow.

The words we chant are an appeal to be heard, to evoke God's compassion – but the music speaks to deeper needs and feelings that we cannot even express.

Kol Nidrei is the first tentative step into the day that opens up before us, the first opportunity to meet ourselves on the journey towards understanding, healing and renewal.

The Editors

עֲנֵה Answer me, one who is poor and not proud in my own esteem, and take away my sin, for You accept our prayers. In Your compassion, fulfil my years and all I ask of You. Think of my prayers as incense, and my offering in place of the sacrifices of old. O God, hear my voice, for You accept prayer and listen to our voice.

עֲנֵה עָנִי שֶׁפֶל כָּל־הַשְּׁפִלִים.
וְשֵׂא חַטָּאוֹ מִקְבֵּל הַתְּפִלוֹת:
וְהֶאֱרַךְ־נָא בְרַחֲמֶיךָ שְׁנוֹתַי.
וְצוּה כָּל־שְׁאֵלוֹתַי לְמַלְאוֹת:
וְתַחֲשֹׁב כָּל־תְּפִלוֹתַי קְטָרֶת
לְפָנֶיךָ כְּקָרְבָּנוֹת וְעוֹלוֹת:
וְהֵאֵל הַמְּקַבֵּל הַתְּפִלוֹת.
שְׁמַע קוֹלִי אֲשֶׁר יִשְׁמַע בְּקוֹלוֹת:

עֲנֵה *Aneih ani sh'fal kol ha-sh'falim, v'sa chet'o m'kabbeil ha-t'fillot. V'ha'arech na b'rachamecha sh'notav, v'tsavveih chol sh'eilotav l'mall'ot. V'tachshov kol t'fillotav k'toret l'fanecha k'korbanot v'olot. V'ha-eil ha-m'kabbeil ha-t'fillot, sh'ma koli asher yishma b'kolot.*

All Our Grudges: An Alternative Kol Nidrei

All grudges, resentments, and vows of vengeance and bitterness,
 All undying hatreds or annoyances that we may hold onto
 Or talk endlessly about, boring our friends,
 Or lose sleep obsessing over
 Or write bad poetry about
 Or bring up at family dinners to the consternation of all present;

From the previous Day of Atonement until this Day of Atonement
 For the benefit of our mental health
 And the peace of mind of all who surround us;
 Regarding all of this that we have refused to let go,
 Despite the fact that they are long past
 Or pointless
 Or one-sided
 Or ridiculous
 Or destructive of the innocent
 Or hurting ourselves more than anyone else;

Regarding all of them, these intrusions on the Holy Wholeness,
 we repudiate them.
 All of them, we let them go,
 Give up
 Wave away
 Acknowledge as stupid
 Declare null and void
 Because we are done.

Our grudges are no longer our grudges,
 Our silent resentments are no longer silent,
 Our eternal vows of vengeance are no more.

Trisha Arlin

These days are called 'days of awe', though 'awe' is not something often encountered in our lives or readily created. And yet, year by year we gather in numbers, resigned or dutiful, indifferent or hopeful, a family of strangers joined together at this annual waystation on our private journeys. Are we simply 'manifesting as Jews', or is there more at stake in our presence here? Such questions may attend us, puzzle or nag us in the hours ahead, but that may also be why we are here.

The Editors

בִּישִׁיבָה By the authority of the court on high and with the consent of the court below, with the consent of God and with the consent of this congregation, we are permitted to pray with each other who have sinned.

בִּישִׁיבָה *Bishivah shel ma'lah uvishivah shel mattah, al da'at ha-makom v'al da'at ha-kahal, anu mattirin l'hitpalleil im ha-avaryanim.*

כָּל-נִדְרֵי May we be absolved from all the vows and obligations we make to God in vain, from this Yom Kippur to the next – may it come to us for good; the duties and the promises we cannot keep, the commitments and undertaking which should never have been made.

We ask to be forgiven and released from our own failings. Though all the promises to other people stand, may God annul the empty promises we made in our foolishness to God alone, and shield us from their consequences.

Do not hold us to vows like these!

Do not hold us to obligations like these!

Do not hold us to such empty oaths!

כָּל-נִדְרֵי *Kol nidrei ve'esarei va'chamei v'konamei v'chinnuyei v'kinnusei ush'vu'ot dindarna ud'ishtaba'na ud'achareimna v'di'asarna al nafshatana miyyom kippurim zeh ad yom kippurim ha-ba aleinu l'tovah.*

Kull'hon icharatna v'hon, kull'hon y'hon sharan sh'vikin sh'vitein b'teilin um'vuttalin la sh'ririn v'la kayyamin.

Nidrana la nidrei, ve'esarana la esarei, ush'vu'atana la sh'vu'ot.

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטָּה. עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל. אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֹבְרִינִים:

כָּל-נִדְרֵי

וְאֶסְרֵי וְחָרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי
וְקִנּוּסֵי וְשְׁבוּעוֹת דְּנִדְרָנָא
וְדֹאשְׁתַּבְעָנָא וְדֹאחֲרֵמָנָא
וְדֹאסְרָנָא עַל נַפְשַׁתְנָא מִיּוֹם
כְּפָרִים זֶה עַד יוֹם כְּפָרִים
הֵבֵא עָלֵינוּ לְטוֹבָה:

כְּלֵהוּן אַחֲרֵטְנָא בְּהוּן. כְּלֵהוּן
יְהוּן שְׂרָן שְׁבִיקִין שְׁבִיתִין
בְּטֵלִין וּמְבַטְלִין לָא שְׁרִירִין
וְלָא קִימִין:

נִדְרָנָא לָא נִדְרֵי

וְאֶסְרָנָא לָא אֶסְרֵי

וְשְׁבוּעַתְנָא לָא שְׁבוּעוֹת:

Psalm 130

קל

¹A Pilgrim Song.

מִמַּעַמְקִים Out of the depths

I called to You, God,

²God, hear my voice.Let Your ears listen
to the voice of my pleading.³God, if You should mark sins,
O God, who could stand?⁴But with You there is forgiveness,
for this You are held in awe.⁵I hope in God, my soul has hope,
and for God's word I wait.⁶My soul waits for God
more than watchmen for the morning,
watching for the morning.⁷Israel, hope in God,
for with God is constant love,
and great power to redeem.⁸It is God who redeems Israel
from all their sins.שִׁיר הַמַּעְלוֹת^א

מִמַּעַמְקִים קָרָאתִיךָ יְהוָה:

אֲדַנִּי שְׁמָעָה בְּקוֹלִי^ב

תְּהִינָה אָזְנוֹךָ קְשׁוּבוֹת

לְקוֹל תַּחֲנוּנָי:

אִם-עֲוֹנוֹת תִּשְׁמַר-יְהוָה^ג

אֲדַנִּי מִי יַעֲמֹד:

כִּי-עִמָּךְ הַסְּלִיחָה לְמַעַן תִּתְּרָא:^דקִוִּיתִי יְהוָה קִוְיָה נַפְשִׁי^ה

וְלִדְבָרוֹ הוֹחֵלְתִי:

נַפְשִׁי לְאֲדַנִּי^ו

מִשְׁמָרִים לְבֹקֵר שְׁמָרִים לְבֹקֵר:

יִחַל יִשְׂרָאֵל אֶל-יְהוָה^ז

כִּי-עִם-יְהוָה הַחֶסֶד

וְהַרְבֵּה עֲמוֹ פְדוֹת:

וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל^ח

מִכָּל עֲוֹנוֹתָיו:

¹ Shir ha-ma'alot.

מִמַּעַמְקִים Mimma'amakkim k'raticha Adonai.

² Adonai shim-ah v'koli, tihyenah oznecha kashuvot l'kol tachanunai.³ Im avonot tishmor yah, Adonai mi ya'amod.⁴ Ki imm'cha ha-s'lichah l'ma'an tivvarei.⁵ Kivviti Adonai kivv'tah nafshi v'lidvaro hochalti.⁶ Nafshi ladonai mishom'rim la-boker shom'rim la-boker.⁷ Yacheil yisra'el el Adonai, ki im Adonai ha-chesed v'harbeih immo f'dut.⁸ V'hu yifdeh et yisra'el mikkol avonotav.

Look again at that dot. That's here. That's home. That's us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies, and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilization, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every 'superstar,' every 'supreme leader,' every saint and sinner in the history of our species lived there—on a mote of dust suspended in a sunbeam.

Our posturings, our imagined self-importance, the delusion that we have some privileged position in the Universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves.

There is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. To me, it underscores our responsibility to deal more kindly with one another, and to preserve and cherish the pale blue dot, the only home we've ever known.

Carl Sagan



מי Who is the person
 who longs for life,
 Who desires many days
 to enjoy what is good?
 Keep your tongue from evil,
 and your lips from telling lies.
 Turn away from evil and do good,
 seek peace and pursue it.¹

מִי־הָאִישׁ הַחֹפֵץ חַיִּים
 אֲהֵב יָמִים לְרְאוֹת טוֹב:
 נִצַּר לְשׁוֹנֵךְ מֵרַע
 וּשְׁפִתָּיךְ מִדְּבַר מְרָמָה:
 סוּר מֵרַע וַעֲשֵׂה־טוֹב
 בִּקֵּשׁ שְׁלוֹם וְרֹדְפֵהוּ:

מי *Mi ha-ish he-chafeits chayyim, oheiv yamim lir'ot tov.*
N'tsor l'shon'cha meira, us'fatecha middabeir mirmah.
Sur meira va'aseih tov, bakkeish shalom v'rodfeihu.

There is a tradition about spending the whole day – including the night – in the synagogue on Yom Kippur. In part this may be because conjugal relations are among the prohibitions of the day: on Yom Kippur we have the possibility of becoming ‘angelic’ and, angel-like, eating, drinking, anointing and sex are what humans need and do, but not angels. For some years, when I was rabbi in Paris, I brought a campbed into my synagogue office and spent the night alone in the building. It wasn’t just the silence that felt special, without any of the usual distractions; but there was also a sense of separation from the hurly-burly of everyday life and concerns that felt then, still feels now, so much a part of what Yom Kippur is meant to be about. I remember the feeling on leaving the synagogue and seeing Parisian life all around me, just as it had been 24 hours before. But it felt naively wondrous to see all that going on, as if I’d been out of it for much more than 24 hours, almost ‘reborn.’

Synagogues need windows to remind us that we are part of the world and synagogue shouldn’t be a withdrawal from it. Later on in my career, we used a hall for our Yom Kippur services which had no windows. For once I welcomed that, albeit unplanned, withdrawal: no reminder of the world ‘out there,’ even the symbolic one of a patch of sky seen through a window. On Yom Kippur, I welcome the opportunity to withdraw from the world and refocus.

Rabbi Colin Eimer

The sh'liach tsibbur calls:

בְּרַכּוּ Bless the Living God
whom we are called to bless.

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ:

בְּרַכּוּ *Bar'chu et Adonai ha-m'vorach.*

The community responds:

בְּרוּךְ Blessed is the Living
God whom we are called to
bless forever and ever.

**בְּרוּךְ יְהוָה הַמְּבָרָךְ
לְעוֹלָם וָעֶד:**

בְּרוּךְ *Baruch Adonai ha-m'vorach l'olam va'ed.*

בְּרוּךְ Blessed are You, our God and Creator, Sovereign of the universe, whose word brings on the evening twilight, who opens the gates of dawn with wisdom, and with foresight makes times pass and seasons change. Your plan sets the stars in their courses in the sky, creating day and night, turning light into darkness and darkness into light. You make the day fade away and bring on the night, separating day and night. You are the Ruler of the hosts of heaven. Blessed are You God, who brings on the evening twilight.

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב
עַרְבִים. בְּחֹכְמָה פּוֹתַח שְׁעָרִים.
וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים. וּמַחְלִיף
אֶת־הַזְּמַנִּים. וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ:
בוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר: הַמַּעֲבִיר
יוֹם וּמַבְדִּיל לַיְלָה. וּמַבְדִּיל בֵּין יוֹם
וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ:
בְּרוּךְ אַתָּה יְהוָה. הַמַּעֲרִיב עַרְבִים:**

בְּרוּךְ *Baruch attah Adonai eloheinu melech ha-olam, asher bidvaro ma'ariv aravim, b'chochmah potei'ach sh'arim. Uvitvunah m'shanneh ittim, umachalif et ha-z'mannim, um'saddeir et ha-kochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valailah, goleil or mip'nei choshech v'choshech mip'nei or. Hama'avir yom umeivi lailah, umavdil bein yom uvein lailah, Adonai ts'va'ot sh'mo. Baruch attah Adonai, ha-ma'ariv aravim.*

My children would ask ‘How can I live forever?’ With Jews, immortality is not dry bones rising and dancing. It is also about continuity. And continuity is in learning. Daily we give praise, for our teachers.

Ours are the children of artists, so we have to instruct them that they are allowed to create, in a world which discourages it.

They are children and grandchildren of traditionalists, so let them commit to memory their calendar, their history.

And also they are children of today, they have to find alternative teachers and community.

All this, I promise them, will assure their immortality.

Esther Broner

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Sh'ma Yisra'el, Adonai eloheinu Adonai echad

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheim k'vod malchuto l'olam va'ed.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכֹל-לְבָבְךָ וּבְכֹל-נַפְשְׁךָ וּבְכֹל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ: וְשִׁנַּנְתָּם
לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:
וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְאַהֲבַתְּ V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha uv'chol
m'odecha. V'hayu ha-d'varim ha-eilleh asher anochi m'tsav'cha ha-yom al
l'vavecha. V'shinnantam l'vanecha, v'dibbarta bam, b'shivt'cha b'veitecha,
uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha,
v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha.

Hear O Israel, the Eternal is our God, the Eternal is One.

Blessed is the knowledge of God's glorious rule forever and ever.

Love the Eternal your God with all your heart, and all your soul, and all your might. These words that I command you today shall be upon your heart. Repeat them to your children, and talk about them when you sit in your home, and when you walk in the street; when you lie down, and when you rise up. Secure them as a sign upon your hand, and let them be as reminders before your eyes. Write them on the doorposts of your home and at your gates.

How important is the night of Yom Kippur, the time of silence between the chants and prayers? It is a strange period when time hangs heavy. All the usual distractions, coffee with friends, television, some other entertainment, are ruled out — either by conviction or by a sort of uneasiness about breaking the rules, or possibly the mood. It is the first moment of that acute discomfort of being thrown on our own resources and reserves — an unfamiliar experience in crowded lives. It is the moment of temptation on the journey — to fill up the time or be filled by it; to turn back in impatience or to go on, past the strangeness, the boredom, the silence.

וַיֹּאמֶר The Eternal said to Moses: ‘Speak to the children of Israel and tell them that each generation shall put tassels on the corner of their clothes, and put a blue thread on the corner tassel. Then when this tassel catches your eye, you will remember all the commands of the Eternal and do them. Then you will no longer wander after the desires of your heart and your eyes which led you to lust.

Then you will remember all My commands and do them and you will be set apart for your God. I am the Eternal your God Who brought you out of the land of Egypt, to be your own God. I, the Eternal, am your God.’¹

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי
בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית
הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם
אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים
אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים אֲנִי
יְהוָה אֱלֹהֵיכֶם:

וַיֹּאמֶר *Vayomer Adonai el mosheh leimor: dabbeir el b'nei yisra'el v'amarta aleihem, v'asu lahem tsitsit al kanfei vigdeihem l'dorotam, v'nat'nu al tsitsit ha-kanaf p'til t'cheilet. V'hayah lachem l'tsitsit, ur'item oto, uz'chartem et kol mitsvot Adonai, va'asitem otam, v'lo taturu acharei l'vavchem v'acharei eineichem, asher attem zonim achareihem.*

L'ma'an tizk'ru, va'asitem et kol mitsvotai, vihyitem k'doshim leiloheichem. Ani Adonai eloheichem asher hotseiti etchem mei'erets mitsrayim, lihyot lachem leilohim, ani Adonai eloheichem.

הַשְּׂכִיבֵנוּ Source of our life and our Sovereign, cause us to lie down in peace, and rise again to enjoy life. Spread over us the covering of Your peace, guide us with Your good counsel and save us for the sake of Your name. Be a shield about us, turning away every enemy, disease, violence, hunger and sorrow. Remove the temptation that awaits us and the guilt that lies behind us. Shelter us in the shadow of Your wings, for You are a God who guards and protects us, a ruler of mercy and compassion. Guard us when we go out and when we come in, to enjoy life and peace both now and forever, and spread over us the shelter of Your peace. Blessed are You God, spreading the shelter of peace over us, over Your people Israel, and over all the world.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
וּתְקַנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן
בְּעַדָּנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן. וְהָסֵר
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצִל
כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל
שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה. כִּי אֵל
מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר
צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ
סִכַּת שְׁלוֹמְךָ. בָּרוּךְ אַתָּה
יְהוָה. הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ וְעַל-עַמּוֹ יִשְׂרָאֵל וְעַל-
כָּל-הָעוֹלָם:

הַשְּׂכִיבֵנוּ *Hashkiveinu Adonai eloheinu l'shalom, v'ha'amideinu malkeinu l'chayyim, uf'ros aleinu sukkat sh'lomecha, v'takk'neinu b'eitsah tovah mill'fanecha, v'hoshi'einu l'ma'an sh'mecha, v'hagein ba'adeinu v'haseir mei'aleinu, oyeiv dever v'cherev v'ra'av v'yagon. V'haseir satan mil'faneinu umei'achareinu, uv'tseil k'nafecha tastireinu, ki eil shom'reinu umatsileinu attah, ki eil melech channun v'rachum attah, ush'mor tseiteinu uvo'einu l'chayyim ul'shalom mei'attah v'ad olam, uf'ros aleinu sukkat sh'lomecha. Baruch attah Adonai, ha-poreis sukkat shalom aleinu v'al ammo yisra'el, v'al kol ha-olam*

The self discovery of God's nearness and holiness each of us has to experience in our own way. One of Germany's great philosophers and scholars of the 20th century was Franz Rosenzweig. Early in his life decided he might leave his people and join another faith. Yet he felt that before he did so, he must enter the synagogue on Kol Nidre night and let his conscience wrestle with him until he could find the answer.

Franz Rosenzweig suddenly found a new faith that came forth – a faith that saw God near and a deep desire to be with his people, his heritage and his God. He wrote a letter to a friend and said: “After prolonged and thorough examination, I have reversed by decision. It no longer seems necessary to me and, therefore, being what I am, I will remain a Jew. But one thing this Yom Kippur has done for me is that it has made me ask myself the question of how much have I grown? How tall can I become spiritually? Every Kol Nidre night for the rest of my life I shall always ask myself that question. How much have I grown? How tall am I spiritually?”

כִּי־בַיּוֹם For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal you shall be cleansed.²

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם. מְכַל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

כִּי־בַיּוֹם *Ki va-yom ha-zeh y'chappeir aleichem l'taheir etchem, mikkol chattoteichem lifnei Adonai tit-haru.*

יִתְגַּדַּל Let us magnify and let us sanctify in this world the great name of God whose will created it. May God's reign come in your lifetime, and in your days, and in the lifetime of the family of Israel - quickly and speedily may it come.

Amen.

May the greatness of God's being be blessed from eternity to eternity.

Let us bless and let us extol, let us tell aloud and let us raise aloft, let us set on high and let us honour, let us exalt and let us praise the Holy One, **whose name is blessed**, who is far above and beyond any blessing or song, any honour or any consolation that can be spoken of in this world.

Amen.

יִתְגַּדַּל *Yitgaddal v'yitkaddash sh'meih rabba (amen), b'alma di v'ra chir'uteih, v'yamlich malchuteih, b'chayyeichon uv'yomeichon uv'chayyei di chol beit yisra'el, ba'agala u'vizman kariv, v'imru amen. Y'hei sh'meih rabba m'varach l'alam ul'almei almaya. Yitbarach v'yishtabbach v'yitpa'ar v'yitromam v'yitnassei, v'yit-haddar v'yit'alleh v'yit-hallal sh'meih di kudsha, b'rich hu, l'eilla l'eilla mikkol birchata v'shirata, tushb'chata v'nechemata, di amiran b'alma, v'imru amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן)
בְּעֻלְמָא דִּי־בְרָא כְרַעוּתֵיהּ:
וַיְמַלִּיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל
בְּעֻגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא וְלְעֵלְמֵי עֻלְמֵיָא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ
דִּי־קֻדְשָׁא. בְּרִיךְ הוּא.
לְעֵלְא לְעֵלְא מְכָל־בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דִּי־אֲמִירָן בְּעֻלְמָא.
וְאָמְרוּ אָמֵן:



אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ.

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה.

אֱלֹהֵי יִצְחָק אֱלֹהֵי רַבְקָה.

וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן.

גּוֹמֵל חַסְדִּים טוֹבִים קוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי

אֲבוֹת וְאֲמָהוֹת

וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכָרְנוּ לַחַיִּים. מֶלֶךְ חַפֵּץ בַּחַיִּים.

וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בָּרוּךְ אַתָּה יְהוָה

מַגֵּן אַבְרָהָם פּוֹקֵד שָׂרָה:

אֲדֹנָי Adonai s'fatai tiftach ufi yaggid t'hillatecha.

בָּרוּךְ Baruch attah Adonai eloheinu

veilohei avoteinu veilohei immoteinu.

elohei avraham, elohei sarah,

elohei yitschak, elohei rivkah,

veilohei ya'akov, elohei rachel

veilohei le'ah.

Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon,

gomeil chasadim tovim, koneih ha-kol. V'zocheir chasdei

avot v'immahot

u'meivi go'eil livnei v'neihem l'ma'an sh'mo b'ahavah.

Zochreinu la-chayyim, melech chafeits ba-chayyim,

v'chotveinu b'seifer ha-chayyim, l'ma'anacha elohim chayyim.

Melech ozeir u'moshi'a umagein.

Baruch attah Adonai,

magein avraham pokeid sarah.

אֲדַנִּי My God, open my lips and my mouth shall declare Your praise.¹

GOD OF HISTORY

בְּרוּךְ Blessed are You, our God, and God of our ancestors,

God of Abraham,	God of Sarah,
God of Isaac,	God of Rebecca,
and God of Jacob,	God of Rachel
	and God of Leah,

the great, the mighty, and the awesome God, God beyond, generous in love and kindness, and possessing all. You remember the good deeds of those before us, and therefore in love bring rescue to the generations, for such is Your being.

Sovereign who delights in life, recall us to life and record us in the Book of Life for Your own sake, God of life!

The Sovereign who helps and saves and shields.
Blessed are You God,
who shields Abraham who remembers Sarah.

אתה גְּבוּר לְעוֹלָם אֲדַנִּי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטָּל:

מְכַלְכֵּל חַיִּים בְּחַסֵּד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי
עֶפְרַיִם: מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלַךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה. מְחַיֶּה הַמֵּתִים:

אַתָּה *Attah gibbor l'olam Adonai, mechayyeih meitim attah rav l'hoshi'a, morid ha-tal.*

M'chalkeil chayyim b'chesed, m'chayyeih meitim b'rachamim rabbim, someich noflim, v'rofeih cholim, umattir asurim, um'kayyeim emunato lisheinei afar. Mi chamocha ba'al g'vurot, umi domeh lach, melech meimit um'chayyeh, u'matsmi'ach y'shu'ah.

Mi chamocha av ha-rachamim, zocheir y'tsurav la-chayyim b'rachamim.

V'ne'eman attah l'hachayot meitim. Baruch attah Adonai, m'chayyeih ha-meitim.

אַתָּה You are the endless power that renews life beyond death; You are the greatness that saves, causing the dew to fall.

You care for the living with love. You renew life beyond death with unending mercy. You support the falling, and heal the sick. You free prisoners, and keep faith with those who sleep in the dust. Who can perform such mighty deeds, and who can compare with You, a Sovereign who brings death and life, and renews salvation?

Who is like You, source of compassion,
recalling Your creatures to life in compassion.

You are faithful to renew life beyond death.

Blessed are You God, who renews life beyond death.

GOD OF HOLINESS

אַתָּה You are holy and Your name
is holy, and those who seek holiness
praise You day by day.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקָדוֹשִׁים בְּכָל-יוֹם
יְהִלְלוּךָ. סְלַח:

אַתָּה *Attah kadosh v'shimcha kadosh uk'doshim b'chol yom y'hal'lucha, selah.*

Robert Fulghum, American writer, newspaper columnist and former Unitarian minister, published a book intriguingly entitled: *All I Really Need to Know I Learned in Kindergarten*, in which he derives profound life lessons from the world of childhood and everyday, commonplace occurrences. I share with you briefly, part of Fulghum's commentary on the children's game *Hide and Seek*. He writes:

Do you have a kid in your neighbourhood who always hid so good, nobody could find him? We did. After a while, we would give up on him and go off, leaving him to rot wherever his was. Sooner or later he would show up, all mad because we didn't keep looking for him...

As I write this, the neighbourhood game goes on, and there is a kid under a pile of leaves in the yard just under my window. He has been there a long time now, and everybody else is found and they are about to give up on him... I considered going out and telling them where he is hiding....Finally, I just yelled "Get found, kid!" out of the window. And scared him so bad he started crying and ran home to tell his mother. It's real hard to know how to be helpful sometimes.

Robert Fulghum concludes:

He hid too well. Getting found would have kept him in the game. *Hide-and-seek*, grown-up style. Wanting to hide. Needing to be sought. Confused about being found. “I don’t want anybody to know.” “What will people think?”

Hiding is something that we do well. Too well at times. We hide from each other, we hide from our families, our friends. And we hide from our people. We hide from God. Tonight, Yom Kippur, the culmination of the Ten Days of Repentance, begins. And *teshuvah*, repentance (more correctly, return) is just that – return from our hiding places, return from where we have hidden from each other, from tradition, from God.

Rabbi Philip S. Scheim

קָדוֹשׁ You are holy, awesome is
Your name, and there is no God but
You, as it is prophesied:
The God of all creation is exalted
through justice, and God the Holy
One is sanctified through
righteousness.²

**Blessed are You, the holy
Sovereign.**

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כִּכְתוּב:
וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט.
וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה יְהוָה. הַמֶּלֶךְ הַקָּדוֹשׁ:

קָדוֹשׁ *Kadosh attah v'nora sh'mecha v'ein eloah mibbal'adecha ka-katuv.*
Vayigbah Adonai ts'va'ot ba-mishpat, v'ha-eil ha-kadosh nikdash bitsdakah.
Baruch attah Adonai, ha-melech ha-kadosh.



אֱלֹהֵינוּ Our God and God of our ancestors, may Your regard and concern for us and our ancestors, for the time of our redemption, for Jerusalem the city of Your holiness, and for all Your people the family of Israel, be close to You and be pleasing to You. Favour us all with freedom and goodness, with grace, love and mercy, on (this day of rest and) this Day for Atonement to be merciful to us and show us salvation.

Our Living God,
remember us for good, (Amen)
bring us Your blessing, (Amen)
and save us for a good life. (Amen)
Spare us and be kind to us according to Your promise of deliverance and mercy.

Our eyes are turned towards You, for You are a Sovereign of mercy and compassion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקֹדֵנוּ וְיִזְכְּרוֹן אֲבוֹתֵינוּ וְיִזְכְּרוֹן מֹשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְיִזְכְּרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ וְיִזְכְּרוֹן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם (הַמָּנוּחַ הַזֶּה וּבְיוֹם) הַכְּפוּרִים הַזֶּה. לְרַחֵם בּוֹ עֲלֵינוּ וְלְהוֹשִׁיעֵנוּ:

זְכֹרְנוּ יְהוָה אֱלֹהֵינוּ
בוֹ לְטוֹבָה (אָמֵן)
וּפְקֹדֵנוּ בוֹ לְבִרְכָה (אָמֵן)
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים (אָמֵן)
וּבְדָבָר יְשׁוּעָה וּרַחֲמִים חוּס וְחֲנּוּנוֹ. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ Eloheinu veilohei avoteinu ya'aleh v'yavo v'yaggi'ah v'yeira'eh v'yeiratseh v'yishama vayippakeid vayizzacheir zichroneinu ufikdoneinu v'zichron avoteinu v'zichron mashi'ach ben david avdecha, v'zichron y'rushalayim ir kodshecha v'zichron kol amm'cha beit yisra'el l'fanecha lifleitah ul'tovah l'chen ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom (ha-mano'ach ha-zeh uv'yom) ha-kippurim ha-zeh, l'racheim bo aleinu ul'hoshi'einu

Zochreinu Adonai eloheinu bo l'tovah (Amen)

U'fokdeinu vo livracha (Amen)

V'hoshi'einu vo l'chayim tovim (Amen)

Uvidvar y'shu'ah v'rachamim chus v'chonneinu, ki eilecha eineinu, ki eil melech chanun v'rachum attah.

All living are one and holy, let us remember
as we eat, as we work, as we walk and drive.
All living are one and holy, we must make ourselves worthy.
We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel above us,
we must repair goodness.
We must praise the power of the One that joins us.
Whether we plunge in or thrust ourselves far out
finally we reach the face of glory too bright
for our eyes and yet we burn and we give light.

We will try to be holy,
we will try to repair the world given to us to hand on.
Precious is this treasure of words and knowledge and deeds
that moves inside us.
Holy is the hand that works for peace and for justice,
holy is the mouth that speaks for goodness,
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry each other along.
Let holiness move in us.
Let us pay attention to its small voice.
Let us see the light in others and honour that light.
Remember the dead who paid our way here dearly, dearly
and remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us,
Amen.

Marge Piercy

אֱלֹהֵינוּ Our God and God of our ancestors, pardon our sins on (this day for rest and) this Day for Atonement. Blot out and remove our transgressions from Your sight, as it is said: 'I, and only I, am the One who blots out your transgressions for My own sake, recalling your sins no more.'¹ And it is said: 'I have swept away your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you.'² And it is said: 'For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal you shall be cleansed.'³

אֱלֹהֵינוּ *Eloheinu veilohei avoteinu, m'chal la'avonoteinu b'yom (ha-manoach ha-zeh uv'yom) ha-kippurim ha-zeh, m'cheih v'ha'aveir p'sha'einu v'chattoteinu minneged einecha. Ka'amur, anochi, anochi hu mocheh p'sha'echa l'ma'ani v'chattotecha lo ezkor. V'ne'emar, machiti cha'av p'sha'echa v'che'anan chattotecha, shuva eilai ki g'alticha. V'ne'emar, ki va-yom ha-zeh y'chappeir aleichem l'taheir etchem, mikkol chattoteichem lifnei Adonai tit-haru.*

אֱלֹהֵי My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, my soul still humble and at peace with all. Open my heart to Your teaching, and give me the will to practise it. May the plans and schemes of those who seek my harm come to nothing. May the words of my mouth and the meditation of my heart be acceptable to You, O God, my Rock and my Redeemer.¹

אֱלֹהֵי *Elohai n'tsor l'shoni meira, v'siftotai middabbeir mirmah, v'limkal'lai nafshi tiddom, v'nafshi ke'afar la-kol tihyeh. P'tach libbi b'toratecha, v'acharei mitsvotcha tirdof nafshi, v'chol ha-kamim alai l'ra'ah, m'heirah hafeir atsatam, v'kalkeil machsh'votam. Yihyu l'ratson imrei fi, v'hegyon libbi l'fanecha, Adonai tsuri v'go'ali.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְחַל לְעוֹנוֹתֵינוּ בַּיּוֹם (הַמְנוּחַ הַזֶּה וּבַיּוֹם) הַכְּפוּרִים הַזֶּה. מְחַה וְהֵעֵבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִיד עֵינֶיךָ: כָּאֲמֹר. אָנֹכִי אָנֹכִי הוּא מְחַה מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֶזְכֹּר: וְנֹאמַר. מְחִיתִי כְעַב פְּשָׁעֶיךָ וְכַעֲנַן חַטָּאתֶיךָ. שׁוּבָה אֵלַי כִּי גִאֲלִתֶיךָ: וְנֹאמַר. כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר אֶתְכֶם. מְכַל חַטָּאתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מִרְעָ. וְשִׁפְתוֹתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תֹדֵם. וְנַפְשֵׁי כְעָפָר לְכֹל תְּהִיָּה: פֶּתַח לִבִּי בְּתוֹרָתֶךָ. וְאַחֲרַי מְצוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל־הַקָּמִים עָלַי לְרָעָה מִהֲרָה הִפֹּר עֲצָתָם וְקַלְקַל מַחֲשַׁבוֹתָם: יְהִי לְרָצוֹן אֲמִרֵי־פִי. וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְהוָה צוּרִי וְגֹאֲלִי:

עֲשֵׂה May the Maker of peace in
the highest bring this peace upon us
and upon all Israel and upon all the
world. Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְעַל-כָּל-הָעוֹלָם. וְאָמְרוּ. אָמֵן:

עֲשֵׂה *Oseh shalom bimromav hu ya'aseh shalom aleinu*
v'al kol yisra'el v'al kol ha-olam, v'imru Amen.

סליחות S'LICHOT

In the *s'lichot* sections of our Yom Kippur services we seek a connection with God as we prepare for our confessions as a people. We bring three requests before God: *s'lach lanu*, forgive us, *m'chal lanu*, pardon us, *kappeir lanu*, grant us atonement. But we also bring with us three remedies that our tradition offers, the responsibilities that we ourselves undertake: *t'fillah*, prayer, *t'shuvah*, repentance, *ts'dakah*, righteous behaviour. May these be our guides as we invoke the prayers and teachings of our tradition and of today.

We are judged every moment of our life by what we have done and what we have left undone. This is the judgment of truth, which is partial, or the judgment of the world, which is superficial. If we care for our souls, then now is the time for that judgment of truth we pushed aside. Without it we cannot go forward; if we reject it, we cannot grow. Eternal God, You have given us our chance this day. Let us take it now, for if not now, when?

יַעֲלֶה May our prayer rise up from dusk,
our cry for help come to You from dawn,
till our song be heard at dusk.

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב.
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר.
וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב:

May our yearning rise up from dusk,
and come to You from dawn,
till You turn to us at dusk.

יַעֲלֶה אֲנַקְתֵנוּ מֵעֶרֶב.
וַיָּבֹא אֵלֵינוּ מִבֶּקֶר.
וַיִּרְאֶה אֵלֵינוּ עַד עֶרֶב:

יַעֲלֶה *Ya'aleh tachanuneinu mei'erev,*
v'yavo shav'ateinu mibboker,
v'yeira'eh rinnuneinu ad arev.

Ya'aleh enkateinu mei'erev,
v'yavo eilecha mibboker,
v'yeira'eh eileinu ad arev.

All Vows

All vows, promises, and commitments made in Your Presence
Since last Yom Kippur and in the years before,
May we be given strength to keep them.

Our marriage vows – may they endure
Through dark days and through dull days,
Through fatigue and through anger.
May our love prove strong enough, and our faith deep enough, to last.

Our vows to ourselves, commitments to good health,
May we take our own lives seriously enough to heed them,
Keeping our promises in the way we eat and drink,
The way we work and rest,
And the things that get us angry.

The promises we made to study and to worship –
We meant them when we made them,
But so many things get in the way.
This time, may we be strong enough to let our better selves prevail.

Promises made by boys and girls, who stood on this pulpit,
Who glimpsed what life as Jews might hold in store for them,
May their idealism and vision be with them through all their days.

Commitments made to parents and friends,
Pledges to charity, and other good intentions, –
Help us to become as noble, compassionate, and generous,
As we saw ourselves to be at those moments.

Dear God, we meant in all seriousness the promises we made
To You, to each other and to ourselves,
Even as we mean the vows we speak tonight.
They were our reaching toward You, as plants toward the light.

May You reach down to us as we reach up toward You,
And give us strength and self-respect, fidelity and vision,
To grow to be the people we have sworn to be.

All vows, commitments, obligations,
Promises we make
From this Yom Kippur day until the next –
May we be strong enough to keep them.

Rabbi Harold S. Kushner

אָמַר Said Rabbi Levi: ‘God appears
to Israel like a mirror in which many
faces can be reflected; a thousand
people look at it, it looks at each of
them.’

**אָמַר רַבִּי לֵוִי. נִרְאָה לְהֵן הַקָּדוֹשׁ
בְּרוּךְ הוּא כְּאִיקוֹנִין הַזֶּה שֵׁישׁ לָהּ
פָּנִים מִכָּל־מָקוֹם: אֵלֶּף בְּנֵי אָדָם
מִבִּיטִין בָּהּ וְהִיא מִבְּטֶת בְּכוּלָן:**

אָמַר *Amar rabbi leivi, nir'ah lahen ha-kadosh baruch hu k'ikonin ha-zo sheyeish lah panim mikkol makom. Elef b'nei adam mabbetin bah v'hi mabbetet b'chulan.*

God, we speak of You using a thousand images, trying to discover Your truth behind them. When we acknowledge the power that underlies creation we address you as Sovereign. When we feel Your nearness and wonder that touch us, we know You as our parent. Help us as we use these names we give You to reach beyond them and find Your presence in our lives.

לְבָן? There is a parable of a king's son who had gone astray from his father a hundred days' journey. His friends said to him: 'Return to your father.' He replied: 'I cannot, I have not the strength.' Then his father, the king, sent to say to him, 'Come back as far as you can, according to your strength, and I will go the rest of the way to meet you.' God is the king who says to Israel: 'Return to Me, and I will return to you.'¹

לְבָן מֶלֶךְ שֶׁהָיָה רָחוֹק מֵאָבִיו
מֵהֵלֶךְ מֵאָה יוֹם: אָמְרוּ לוֹ
אוֹהָבֵינוּ. חָזוֹר אֶצֶל אָבִיךָ: אָמַר
לָהֶם. אֵינִי יָכוֹל: שָׁלַח אָבִיו
וְאָמַר לוֹ. הֲלֹךְ מָה שְׂאֵתָה יָכוֹל
לְפִי כַחַד וְאֲנִי בָּא אֶצְלֶךָ בְּשֵׂאֵר
הַדֶּרֶךְ: כִּן אָמַר לָהֶם הַקָּדוֹשׁ
בָּרוּךְ הוּא. שׁוּבוּ אֵלַי וְאֶשׁוּבָה
אֵלֵיכֶם:

אָמַר *L'ven melech shehayah rachok mei'aviv mahalach mei'ah yom. Am'ru lo ohavin, chazor eitsel avicha. Amar lahem, eini yachol. Shalach aviv v'amar lo, haloch mah she'attah yachol l'fi chochacha va'ani va etsl'cha bish'ar ha-derech. Kach amar lahem ha-kadosh baruch hu, shuvu eilai v'ashuvah aleichem.*



אל Our God and Sovereign, whose power rests on mercy, who works through deeds of love and kindness, who forgives the faults of Your people, whose pardon reaches out to sinners and whose forgiveness to their errors - Your justice is at work in their bodies and souls. God does not pay them back with their own evil.

O God, teach us Your own goodness and mercy. It is written in the Torah: 'And the Eternal came down in a cloud; God stood there with Moses and proclaimed the name of the Eternal. Then the Eternal passed before him and proclaimed:

The Eternal, Eternal, a God of mercy and compassion, slow to anger, generous in love and faithfulness, showing love to thousands, forgiving sin, wrong and error; who pardons.'

אל *Eil melech yosheiv al kissei rachamim, mitnaheig bachasidot, mocheil avonot ammo, marbeh m'chillah l'chatta'im us'lichah l'fosh'im, oseh ts'dakot im kol basar v'ruach, lo ch'ra'atam lahem gomeil. Eil horeitanu middot tuv'cha v'rachamecha, ka-katuv b'toratecha, va-yeired Adonai be-anan va-yityatseiv immo sham va-yikra' v'sheim Adonai. Va-ya'avor Adonai al panav va-yikra, Adonai, Adonai, eil rachum v'channun, erech appayim v'rav chesed ve'emet, notseir chesed la-alafim, noseir avon vafesha' v'chata'ah v'nakkeih.*

שמע Hear our voice, our Living God. Show us mercy and compassion, and accept our prayer with love and favour.

Turn us back to You, Eternal, and we shall return; renew our lives as of old.

שמע *Sh'ma koleinu Adonai eloheinu,*

chus v'racheim aleinu, v'kabbeil b'rachamim uv'ratson et t'fillateinu.

Hashiveinu Adonai eilecha v'nashuvah, chaddeish yameinu k'kedem.

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּי רַחֲמִים
מִתְנַהֵג בְּחַסִּידוֹת.
מוֹחֵל עֲוֹנוֹת עַמּוֹ.
מְרַבֵּה מַחִילָה לְחַטָּאִים
וְסֹלִיחָה לְפֹשְׁעִים.
עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר
וְרוּחַ.

לֹא כִרְעַתְם לָהֶם גּוֹמֵל:
אֵל הוֹרֵתָנוּ מִדּוֹת טוֹבָךְ וְרַחֲמֶיךָ.
כִּפְתּוֹב בְּתוֹרָתְךָ.
וַיֵּרֵד יְהוָה בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ
שֵׁם וַיִּקְרָא בְשֵׁם יְהוָה:
וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא
יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן.
אֲרֹךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאַלְפִים
נִשְׂא עוֹן וּפְשַׁע וְחַטָּאָה וְנִקָּה:

שִׁמְעֵ קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ.
חֲוֶס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ:
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה.
חַדֵּשׁ יְמֵינוּ כְּקֵדֶם:

How did the Kol Nidre originate? The mysterious and solemn introduction intoned by the rabbi before the Kol Nidre, which originates in the dim past, has suggested an answer. The formula reads: *Biyeshivah shel ma'alah, uviyeshivah shel mattag, 'al da'at hamakom ve'al da'at hakahal, 'anu mattirin lehitpallel 'im has'abharyanim*, "With the permission of the Court on High, and the permission of the Court on earth, with the consent of God and the approval of this congregation, we hereby declare it lawful to worship with the transgressors."

Who are those "transgressors"? Scholars have suggested that this refers to one of the many periods in Jewish history when Jews were threatened with massacre or expulsion, or the expropriation of their property, unless they adopted the dominant faith of the particular country in which they lived. In spite of these perils, many Jews clung bravely to their faith and their religion, and paid a heavy price for their loyalty. But others were too weak or the temptations were too strong, and so they adopted the faith of the majority. Throughout the year they professed alien rites and pronounced alien prayers.

Came Yom Kippur eve, and the moment of truth had arrived when their whole being cried out for the forgiveness of the God of Israel, and for fellowship with the household of Israel. And so in stealth and trembling they made their way to the synagogues, and the rabbis gave permission for them to enter using the formula which we have already quoted. When these penitents intoned the Kol Nidre, they were asking to be forgiven for all the unworthy vows of loyalty to alien creeds, which they had spoken out of their weakness, because of their inability to resist the threats or the blandishments invoked against them.

Where did the Kol Nidre arise? The traditional explanation sees its origin in Spain, where thousands of crypto-Jews, or Marranos, professed Christianity outwardly while seeking to remain loyal to the God of Israel. Some scholars have traced the Kol Nidre further back to Babylonia, where the fanatical sect of fire worshippers compelled Jews to accept their faith, and where there were also untold numbers who lived outwardly as Zoroastrians and inwardly as Jews.

Probably the origin of the words of the Kol Nidre, like that of its moving melody, will remain forever sealed. Precisely for this reason, the Kol Nidre will continue to be the matchless and eternal expression of the miracle of Jewish survival, a miracle which is also a mystery, deepened by two thousand years of exile and persecution, of spoliation, and massacre.

Rabbi Robert Gordis

וידוי

VIDUI - CONFESSION

Before we can be healed, we must acknowledge our illness.

Before we can find light, we must know our own darkness.

Before we can be forgiven, we must confess our sins.

We confess our sins and those of our fellows, for we are responsible each for the other. Heal us, and lead us through the darkness into light.

אלהינו Our God and God of our ancestors, let our prayer reach You – do not turn away from our pleading. For we are not so arrogant and obstinate to claim in Your presence, our God and God of our ancestors, that we are indeed righteous people and have never sinned. But we know that both we and those before us have sinned.

אלהינו ואלהי אבותינו תבא
לפניך תפלתנו. ואל תתעלם
מתחנתנו: שאין אנחנו עזי פנים
וקשי ערף לומר לפניך יהוה
אלהינו ואלהי אבותינו. צדיקים
אנחנו ולא חטאנו: אבל אנחנו
ואבותינו חטאנו:

אלהינו Eloheinu veilohei avoteinu tavo l'fanecha t'fillateinu, v'al tit'allam mitt'chinnateinu. She'ain anachnu azzei fanim uk'shei oref lomar l'fanecha Adonai eloheinu veilohei avoteinu, tsaddikim anachnu v'lo chatanu. Aval anachnu va'avoteinu chatanu.

ודוי זוטא VIDUI ZUTA

אשמנו.	בגדנו.	גזלנו.	דברנו דפי:
העינו.	והרשענו.	זדנו.	חמסנו.
יעצנו רע.	כזבנו.	לצנו.	מרדנו.
סררנו.	עוינו.	פשענו.	צררנו.
רשענו.	שחתנו.	תעבנו.	תעינו.
			תעתענו:

אשמנו Ashamnu, bagdnu, gazalnu, dibarnu dofi.
He'evinu, v'hirsha'nu, zadnu, chamasnu, tafalnu sheker.
Ya'atsnu ra, kizzavnu, latsnu, maradnu, ni'atsnu.
Sararnu, avinu, pasha'nu, tsararnu, kishinu oref.
Rasha'nu, shichatnu, ti'avnu, ta'inu, ti'ta'nu.

אשמנו We have abused and betrayed. We are cruel.
We have destroyed and embittered other people's lives.
We were false to ourselves.
We have gossiped about others and hated them.
We have insulted and jeered. We have killed. We have lied.
We have misled others and neglected them.
We were obstinate. We have perverted and quarreled.
We have robbed and stolen.
We have transgressed through unkindness.
We have been both violent and weak.
We have practised extortion.
We have yielded to wrong desires, our zeal was misplaced.

יְהִי רַצוֹן יְהִי רַצוֹן Our God and God of our
ancestors, have mercy on us and
pardon all our sins; grant atonement
for all our iniquities, forgiveness
for all our transgressions.

יְהִי רַצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. שֶׁתְּכַפֵּר לָנוּ
עַל-כָּל-חַטֹּאתֵינוּ. וְתַמְחַל לָנוּ
עַל-כָּל-עֲוֹנוֹתֵינוּ. וְתִסְלַח לָנוּ
עַל-כָּל-פְּשָׁעֵינוּ:

יְהִי רַצוֹן *Y'hi ratson milfanecha Adonai eloheinu veilohei avoteinu, shet'chappeir lanu al kol chatoteinu, v'timchal lanu al kol avonoteinu, v'tislach lanu al kol p'sha'einu.*



On Forgiving

'I hereby forgive all who have hurt me...': as we say the words, we may wonder: is it really that easy? Is it so straightforward for forgiveness, however heartfelt, to spread its benign balm over the hurts we have endured? Can forgiveness be achieved just by wishing it so?

We turn again to the words of tradition, centuries old, prayers worn smooth as pebbles by their repetition through the generations - and as we grasp them anew, we recognise how hard it is to bridge the gap between the words on the page and the feelings that lie within us. And yet this is the work we are called upon to do during these Days of Awe: to reflect on the hurts we have received that damaged our sense of well-being, and to acknowledge the hurts we caused, which damaged the well-being of others.

To forgive others, to forgive ourselves – this is our struggle. The words of tradition are signposts on the journey into ourselves: may they help us rather than hinder us, may they support us as we seek to attune our lives to the values of our tradition, may they guide us as we strive to harmonise 'the words of our mouths' with 'the meditations of our hearts'.

ודוי רבא

VIDUI RABBA

Either:

I VIDUI RABBA

עַל חַטָּא For the sin we have committed before You by foolish speech.

And for the sin we have committed before You by misusing our minds.

For the sin we have committed before You by the demands of business.

And for the sin we have committed before You by using violence.

For the sin we have committed before You by bribery.

And for all the sins we have committed before You by compulsion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

עַל חַטָּא *Al cheit shechatanu l'fanecha b'tipshut peh,*

V'al cheit shechatanu l'fanecha bivli da'at.

Al cheit shechatanu l'fanecha b'massa uv'mattan,

V'al cheit shechatanu l'fanecha b'chozek yad.

Al cheit shechatanu l'fanecha b'chappat shochad,

V'al cheit shechatanu l'fanecha b'ones.

V'al kullam eloah s'lichot s'lach lanu, m'chal lanu, kappeir lanu.

עַל חַטָּא שְׁחַטְנּוּ לְפָנֶיךָ
בְּטַפְשׁוֹת פֶּה.

וְעַל חַטָּא שְׁחַטְנּוּ לְפָנֶיךָ
בְּבִלֵי דַעַת:

עַל חַטָּא שְׁחַטְנּוּ לְפָנֶיךָ
בְּמַשָּׂא וּבְמַתָּן.

וְעַל חַטָּא שְׁחַטְנּוּ לְפָנֶיךָ
בְּחֹזֶק יָד:

עַל חַטָּא שְׁחַטְנּוּ לְפָנֶיךָ
בְּכַפַּת שׁוֹחַד.

וְעַל חַטָּא שְׁחַטְנּוּ לְפָנֶיךָ בְּאֹנֶס:

וְעַל כָּלֶם אֱלֹהֵי סְלִיחוֹת
סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר לָנוּ:

עַל חַטָּא For the sin we have committed before You by speaking slander.

And for the sin we have committed before You by showing contempt.

For the sin we have committed before You by financial greed.

And for the sin we have committed before You by tempting others.

For the sin we have committed before You by gossip.

And for all the sins we have committed before You by choice.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

עַל חַטָּא *Al cheit shechatanu l'fanecha bilshon ha-ra,*

V'al cheit shechatanu l'fanecha b'latson.

Al cheit shechatanu l'fanecha b'neshech uv'marbit,

V'al cheit shechatanu l'fanecha b'sikkur ayin.

Al cheit shechatanu l'fanecha birchilut,

V'al cheit shechatanu l'fanecha b'ratson.

V'al kullam eloah s'lichot s'lach lanu, m'chal lanu, kappeir lanu.

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּלִשׁוֹן הָרָע.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ בְּלִצְוֹן:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּנִשְׁקָ וּבְמַרְבִּית.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּשִׁקוּר עֵינַי:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּרַכִּילוֹת.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ בְּרִצְוֹן:

וְעַל כָּל־מִצְוֹת

סְלִיחוֹת לָנוּ. מְחַל לָנוּ. כַּפֵּיר לָנוּ:

עַל חַטָּא For the sin we have committed before You by plotting against others.

And for the sin we have committed before You by hard-heartedness.

For the sin we have committed before You by being arrogant.

And for the sin we have committed before You by giving in to despair.

For the sin we have committed before You by giving way to our own evil.

And for all the sins we have committed before You secretly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

עַל חַטָּא *Al cheit shechatanu l'fanecha bitsdiyyat rei'a,*

V'al cheit shechatanu l'fanecha b'immuts ha-leiv.

Al cheit shechatanu l'fanecha b'einayim ramot,

V'al cheit shechatanu l'fanecha b'timhon leivav.

Al cheit shechatanu l'fanecha b'yeitser ha-ra,

V'al cheit shechatanu l'fanecha ba-sater.

V'al kullam eloah s'lichot s'lach lanu, m'chal lanu, kappeir lanu.

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּצַדִּית רָע.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּאִמּוּץ הַלֵּב:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּעֵינַיִם רָמוֹת.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּתַמְהוֹן לֵב:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּיֵצֶר הָרָע.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ בְּסֵתֶר:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת
סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

עַל חַטָּא For the sin we have committed before You by over-eating and -drinking.

And for the sin we have committed before You by hurting others.

For the sin we have committed before You by rejecting parents and teachers.

And for the sin we have committed before you by misusing sex.

For the sin we have committed before You by allowing ourselves to be used for evil.

And for all the sins we have committed before You openly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

עַל חַטָּא *Al cheit shechatanu l'fanecha b'ma'achal uv'mishteh,*

V'al cheit shechatanu l'fanecha b'hona'at rei'a.

Al cheit shechatanu l'fanecha b'zilzul horim umorim,

V'al cheit shechatanu l'fanecha b'gillui arayot.

Al cheit shechatanu l'fanecha b'ritsat raglayim l'hara,

V'al cheit shechatanu l'fanecha ba-gallui.

V'al kullam eloah s'lichot s'lach lanu, m'chal lanu, kappeir lanu.

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּמֵאֲכָל וּבְמִשְׁתָּהּ.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּהוֹנֵאת רֵעַ:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּזִלְזוּל הוֹרִים וּמוֹרִים.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּגִלּוּי עֲרִיּוֹת:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּרִיצַת רַגְלִים לְהָרַע.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ בְּגִלּוּי:

וְעַל כָּל־מִצְוֹת סְלִיחוֹת
סָלַח לָנוּ. מָחַל לָנוּ. כִּפֶּר-לָנוּ:

עַל הַטָּא For the sin we have committed before You by hatred without cause.

And for the sin we have committed before You by envy.

For the sin we have committed before You by betraying trust.

And for the sin we have committed before You by false pride.

For the sin we have committed before You by judging others too readily.

And for all the sins we have committed before You unconsciously.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

עַל הַטָּא *Al cheit shechatanu l'fanecha b'sinat chinnam,*

V'al cheit shechatanu l'fanecha b'tsarut ayin.

Al cheit shechatanu l'fanecha bit-sumet yad,

V'all cheit shechatanu l'fanecha b'kashyut oref.

Al cheit shechatanu l'fanecha biflilut,

V'al cheit shechatanu l'fanecha b'shogeig.

V'al kullam eloah s'lichot s'lach lanu, m'chal lanu, kappeir lanu.

עַל הַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּשִׂנְאָת חַנָּם.

וְעַל הַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּצָרוּת עֵינַי:

עַל הַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּתִשּׁוּמַת יָד.

וְעַל הַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּקִשְׁיוֹת עֶרְףְּ:

עַל הַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּפִלְלוֹת.

וְעַל הַטָּא שְׁחַטְנוּ לְפָנֶיךָ בְּשׁוּגִיג:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת

סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

עַל חַטָּא For the sin we have committed before You by fraud and falsehood.

And for the sin we have committed before You by perjury.

For the sin we have committed before You by despising You.

And for the sin we have committed before You by denying our religious duty.

For the sin we have committed before You by insincere confession of sin.

And for all the sins we have committed before you consciously.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

עַל חַטָּא *Al cheit shechatanu l'fanecha b'chachash uv'chazav,*

V'al cheit shechatanu l'fanecha bishvu'at shav.

Al cheit shechatanu l'fanecha b'chillul ha-shem,

V'al cheit shechatanu l'fanecha bifrikat ol.

Al cheit shechatanu l'fanecha b'dibbur peh,

V'al cheit shechatanu l'fanecha b'mezid.

V'al kullam eloah s'lichot s'lach lanu, m'chal lanu, kappeir lanu.

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּכַחַשׁ וּבְכַזָּב.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּשִׁבוּעַת שְׁוֵא:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּחִלּוּל הַשֵּׁם.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּפְרִיקַת עַל:

עַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ
בְּדַבּוּר פֶּה.

וְעַל חַטָּא שְׁחַטְנוּ לְפָנֶיךָ בְּמֵזִיד:

וְעַל כָּל־מִצְוֹת שְׁלִיחוֹת
סָלַח לָנוּ. מָחַל לָנוּ. כִּפֶּר-לָנוּ:

אלֹהֵינוּ Our God and God of our
ancestors, forgive us, pardon us and
grant us atonement:

For we are Your people
and You are our God.

We are Your children
and You are our parent.

We are Your servants
and You are our master.

We are Your community
and You are our portion.

We are Your inheritance
and You are our destiny.

We are Your flock
and You are our shepherd.

We are Your vineyard
and You are our keeper.

We are Your work
and You are our creator.

We are Your beloved
and You are our friend.

We are Your own
and You are our nearest.

We are Your people
and You are our Sovereign.

We are the people known to You
and You are the God known by us.

אלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
סִלַּח-לָנוּ. מְחַל-לָנוּ. כִּפּוּר-לָנוּ:

כִּי אֲנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ:

אֲנוּ בְנֶיךָ וְאַתָּה אָבִינוּ:

אֲנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ:

אֲנוּ קְהִלָּךְ וְאַתָּה חֵלקֵנוּ:

אֲנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלָנוּ:

אֲנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:

אֲנוּ כַרְמֶךָ וְאַתָּה נוֹטְרָנוּ:

אֲנוּ פְעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:

אֲנוּ רְעִיתְךָ וְאַתָּה דוֹדֵנוּ:

אֲנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:

אֲנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ:

אֲנוּ מְאִמֵּרֶיךָ וְאַתָּה מְאִמֵּרָנוּ:

אלֹהֵינוּ Eloheinu veilohei avoteinu, s'lach lanu, m'chal lanu, kapper lanu.

*Ki anu ammecha v'attah eloheinu. Anu vanecha v'attah avinu.
Anu avadecha v'attah adoneinu. Anu k'halecha v'attah chelkeinu.*

*Anu nachalatecha v'attah goraleinu. Anu tsonecha v'attah ro'einu.
Anu charmecha v'attah notreinu. Anu f'ullatecha v'attah yotsreinu.*

*Anu rayatecha v'attah dodeimu. Anu s'gullatecha v'attah k'roveimu.
Anu ammecha v'attah malkeinu. Anu ma'amirecha v'attah ma'amireinu.*

I have no idea to whom,
I have no idea for what I am praying.
A prayer is bound up within me
and searches for a God
and searches for a Name.
I pray in the countryside
in the roar of the city street
together with the wind which rushes before me.
A prayer is bound up within me
and searches for a God
and searches for a Name.

Kadya Molodowsky



אָבִינוּ *Avinu Malkeinu,*
 we have sinned before You.
Avinu Malkeinu,
 we have no Sovereign but You.
Avinu Malkeinu,
 help us for Your own sake.
Avinu Malkeinu,
 grant us a new year of goodness.
Avinu Malkeinu,
 keep Your children safe from
 disease and violence, hunger
 and persecution.
Avinu Malkeinu,
 abolish all oppressive laws
 against us.
Avinu Malkeinu,
 bring true healing to our sick.
Avinu Malkeinu,
 pardon us and
 forgive all our iniquities.
Avinu Malkeinu, record us in
 the Book of Life for a
 decent life and livelihood.
Avinu Malkeinu, remember
 that we are but dust.
Avinu Malkeinu, remember us
 for a good life.
Avinu Malkeinu record us in the
 Book for redemption and salvation.

אָבִינוּ מִלְכֵנוּ חָטֵאנוּ לְפָנֶיךָ:
אָבִינוּ מִלְכֵנוּ אֵין לָנוּ מֶלֶךְ זֹלָתֶךָ:
אָבִינוּ מִלְכֵנוּ עֲשֵׂה עִמָּנוּ
לְמַעַן שְׂמֶךְ:
אָבִינוּ מִלְכֵנוּ חַדֵּשׁ
עָלֵינוּ שָׁנָה טוֹבָה:
אָבִינוּ מִלְכֵנוּ כִּלְה דְּבַר וְחַרְבַּ
וְרָעַב וְשָׂבִי וּמְשַׁחִית
וּמַגְפָּה מִבְּנֵי בְרִיתֶךָ:
אָבִינוּ מִלְכֵנוּ בְטַל מַעְלֵינוּ
כָּל־גְּזֵרוֹת קָשׁוֹת:
אָבִינוּ מִלְכֵנוּ שְׁלַח רְפוּאָה
שְׁלֵמָה לְחֹלֵי עַמֶּךָ:
אָבִינוּ מִלְכֵנוּ מַחַל לָנוּ וְסַלַּח
לְכָל־עֲוֹנוֹתֵינוּ:
אָבִינוּ מִלְכֵנוּ כְּתַבְנוּ
בְּסֵפֶר פְּרִנְסָה וְכִלְכְּלָה:
אָבִינוּ מִלְכֵנוּ זְכוֹר כִּי עָפָר אָנַחְנוּ:
אָבִינוּ מִלְכֵנוּ זְכַרְנוּ
לְחַיִּים טוֹבִים:
אָבִינוּ מִלְכֵנוּ כְּתַבְנוּ
בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

אָבִינוּ *Avinu malkeinu, chatanu l'fanecha.*

Avinu malkeinu, ein lanu melech zulatecha.

Avinu malkeinu, aseih immanu l'ma'an sh'mecha.

Avinu malkeinu, chaddeish aleinu shanah tovah.

*Avinu malkeinu, kalleih dever v'cherev v'ra'av ush'vi umashchit umaggeifah
mibb'nei v'ritecha.*

Avinu malkeinu, batteil mei'aleinu kol g'zeirot kashot.

Avinu malkeinu, sh'lach r'fu'ah sh'leimah l'cholei ammecha.

Avinu malkeinu, m'chal lanu us'lach l'chol avonoteinu.

Avinu malkeinu, kotveinu b'seifer parnasah v'chalkalah.

Avinu malkeinu, z'chor ki afar anachnu.

Avinu malkeinu, zochreinu l'chayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vishu'ah.

Avinu Malkeinu, strengthen
Your people Israel.

Avinu Malkeinu, help us to return
to You in complete
repentance.

Avinu Malkeinu, hear our voice,
show us Your mercy
and compassion.

Avinu Malkeinu, spare us,
our young and our children.

Avinu Malkeinu, let this hour
be an hour of mercy
and a time You favour.

Avinu Malkeinu, do this
because of those who are
killed in Your name.

Avinu Malkeinu, do not send us
away empty from Your presence.

Avinu Malkeinu, answer us
with Your grace,
for we lack good deeds;
deal with us in charity
and love, and save us.

אָבִינוּ מֶלְכֵנוּ הָרַם קֶרֶן
יִשְׂרָאֵל עִמָּךְ:

אָבִינוּ מֶלְכֵנוּ הַחֲזִירְנוּ

בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלְנוּ

חַוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ

וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

אָבִינוּ מֶלְכֵנוּ תְּהִי הַשְּׁעָה הַזֹּאת

שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְּפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים

עַל שֵׁם קְדֹשְׁךָ:

אָבִינוּ מֶלְכֵנוּ אַל תְּשִׁיבֵנוּ

רִיקָם מִלְּפָנֶיךָ:

אָבִינוּ מֶלְכֵנוּ. חֲנֹנוּ וְעַנְּנוּ.

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkeinu, hareim keren yisra'el ammecha.

Avinu malkeinu, hachazireinu bitshuvah sh'leimah l'fanecha.

Avinu malkeinu, sh'ma koleinu chus v'racheim aleinu.

Avinu malkeinu, chamol aleinu v'al olaleinu v'tappeinu.

Avinu malkeinu, t'hi ha-sha'ah ha-zot sh'at rachamim v'eit ratzon mill'fanecha.

Avinu malkeinu, aseih l'ma'an harugim al sheim kodshecha.

Avinu malkeinu, al t'shiveinu reikam mill'fanecha.

Avinu malkeinu, chonneinu va'aneinu, ki ein banu ma'asim,

aseih immanu ts'dakah vachessed v'hoshi'einu.

עלינו ALEINU

עֲלֵינוּ It is our duty to praise the Ruler of all, to recognise the greatness of the Creator of first things, who has chosen us from all peoples by giving us Torah.

Therefore we bend low and submit, and give thanks before the **supreme Sovereign**, the Holy Blessed One, who extends the limits of space and makes the world firm; whose glory extends through the universe beyond, and whose strength into farthest space. This is our God and no other; in truth this is our Sovereign and none else. It is written in God's Torah: 'Realise this today and take it to heart; that God is Sovereign in the heavens above and on the earth beneath; no other exists.'¹

עֲלֵינוּ *Aleinu l'shabbei'ach la'adon ha-kol, lateit g'dullah l'yotseir b'reishit, asher bachar banu mikkol ha-ammim, v'natan lanu et torato, va'anachnu kor'im umishtachavim umodim, lifnei melech malchei ha-m'lachim, ha-kadosh baruch hu, shehu noteh shamayim v'yoseid arets, umoshav y'karo ba-shamayim mimma'al ush'chinat uzzo b'govhei m'romim. Hu eloheinu, ein od, emet malkeinu, efes zulato, ka-katuv b'torato: V'yadata ha-yom vahasheivota el l'vavecha, ki Adonai hu ha-elohim bashamayim mimma'al v'al ha-arets mittachat ein od.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל.
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים.
וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ:
וְאַנַּחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לְפָנָי מֶלֶךְ מַלְכֵי
הַמַּלְאָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ.
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגֹבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת
מִלְּפָנָיו אֵפֶס זולָתוֹ: כִּכְתוּב
בְּתוֹרָתוֹ. וַיִּדְעַתְּ הַיּוֹם וְהִשְׁכַּחְתְּ
אֶל לְבָבְךָ. כִּי יְהוָה הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתַּחַת אֵין עוֹד:

עַל-כֵּן Therefore, Almighty God, we put our hope in You. Soon let us witness the glory of Your power; when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God, and all humanity shall speak out in Your name, and all the wicked of the earth shall turn to You.

Either:

Then all who inhabit this world shall meet in understanding, and shall know that we are all partners in the repairing of Your world.

Or:

Then all who inhabit this world shall meet in understanding, and shall know that to You alone each one shall submit, and pledge themselves in every tongue. In Your presence, Almighty God, they shall bow down and be humble, honouring the glory of Your being. All shall accept the duty of building Your kingdom, so that Your reign of goodness shall come soon and last forever.

For Yours alone is the true kingdom, and only the glory of Your rule endures forever. So it is written in Your Torah: 'The Eternal shall rule forever and ever.'¹

עַל-כֵּן *Al kein n'kavveh l'cha Adonai eloheinu lir'ot m'heirah b'tif'eret uzzecha, l'ha'avir gillulim min ha-arets, v'ha-elilim karot yikkareitun, l'takkein olam b'malchut shaddai, v'chol b'nei vasar yikr'u vishmecha, l'hafnot eilecha kol rish'ei arets. Yakkiru v'yeid'u kol yosh'vei teiveil,*

either ki shuttafim kullanu b'tikkun olamecha.

or ki l'cha tichra kol berech tishava kol lashon. L'fanecha Adonai eloheinu, yichr'u v'yippolu, v'lichvod shimcha y'kar yitteinu, vikabb'lu chullam et ol malchutecha, v'timloch aleihem m'heirah l'olam va'ed.

Ki ha-malchut shell'cha hi, ul'ol'mei ad timloch b'chavod, ka-katuv b'toratecha: Adonai yimloch l'olam va'ed. V'ne'emar: v'hayah Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad ush'mo echad.

עַל-כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ
לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֹךָ.
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן: לְתַקֵּן
עוֹלָם בְּמַלְכוּת שִׁדְי. וְכָל-בְּנֵי
בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת
אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ:

Either:

יִכְירוּ וַיֵּדְעוּ כָּל-יוֹשְׁבֵי תֵבֶל
כִּי שְׂתַפִּים כָּלְנוּ בְּתַקּוֹן עוֹלָמְךָ.

Or:

יִכְירוּ וַיֵּדְעוּ כָּל-יוֹשְׁבֵי תֵבֶל כִּי
לְךָ תִכְרַע כָּל-בָּרֶךְ. תִּשְׁבַּע
כָּל-לְשׁוֹן: לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ
יִתְנוּ. וַיִּקְבְּלוּ כָּל־אֶת-עוֹלָם
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: כְּפֶתוּב
בְּתוֹרַתְךָ. יְהוָה יִמְלֹךְ לְעוֹלָם
וָעֶד: וְנֹאמַר. וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יְהִי
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

קדיש יתום

MOURNERS' KADDISH

יִתְגַּדֵּל Let us magnify
and let us sanctify in this world
the great name of God
whose will created it.
May God's reign come in your
lifetime, and in your days,
and in the lifetime
of the family of Israel -
quickly and speedily
may it come.

Amen.

**May the greatness of God's being
be blessed from eternity to eternity.**

Let us bless and let us extol,
let us tell aloud and let us raise aloft,
let us set on high and let us honour,
let us exalt and
let us praise the Holy One,
whose name is blessed,
who is far above and beyond any
blessing or song,
any honour
or any consolation
that can be spoken of in this world.

Amen.

May great peace from heaven
and the gift of life be granted to us
and to all the family of Israel.

Amen.

May the Maker of peace
in the highest bring this peace
upon us and upon all Israel
and upon all the world.

Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ:
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל
בְּעֻגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא וְלְעֵלְמֵי עֲלְמַיָּא:
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דִּי-קָדְשָׁא.
בְּרִיךְ הוּא.

לְעֵלְא לְעֵלְא מְכָל-בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דִּי-אֲמִירָן בְּעֻלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְעַל-כָּל-הָעוֹלָם.
וְאָמְרוּ אָמֵן:

יִתְגַּדַּל: *Yitgaddal v'yitkaddash sh'meih rabba,*

b'alma di v'ra chiruteih,

v'yamlich malchuteih,

b'chayyeichon uv'yomeichon

uv'chayyei di chol beit yisra'el,

ba'agala u'vizman kariv,

v'imru amen.

Y'hei sh'meih rabba m'varach,

l'alam ul'almei almaiya.

Yitbarach v'yishtabbach v'yitpa'ar

v'yitromam v'yitnassei v'yit-haddar

v'yit'alleh v'yit-hallal,

sh'meih di kudsha,

b'rich hu,

l'eilla l'eilla mikkol birchata

v'shirata tushb'chata v'nechemata,

di amiran b'alma,

v'imru amen.

Y'hei sh'lama rabba min sh'maiya,

v'chayyim aleinu v'al kol yisra'el,

v'imru amen.

Oseh shalom bimromav,

hu ya'aseh shalom

aleinu v'al kol yisra'el,

v'al kol ha-olam,

v'imru amen.

יְגַדֵּל We praise the living God,
the One Whom we adore,
who is outside the bounds
of space and time;

Who is unique, alone and far
beyond compare,
outside all limitations we define;

Who has no human frame,
no human shape or form;
alone the source of holiness
and awe.

When not a single form
appeared within the world,
God was the first
where nothing was before.

Such is the Sovereign power
that rules the universe,
each creature
knows it lives in God's domain.

But through a special grace
the prophets learned God's will,
those chosen ones
who guide our journeying.

<<<

יְגַדֵּל אֱלֹהִים חַי וַיִּשְׁתַּבַּח.
נִמְצָא וַאֲיֵן עֵת אֶל-מְצִיאֹתוֹ:

אֶחָד וַאֲיֵן יְחִיד כְּיַחֲדוֹ.
נֶעְלָם וְגַם אֵינן סוּף לְאַחַדוֹתוֹ:

אֵינן לוֹ דְמוּת הַגּוּף וַאֲיֵנוּ גוּף.
לֹא נֶעְרוֹךְ אֵלָיו קִדְשָׁתוֹ:

קִדְמוֹן לְכֹל-דְּבַר אֲשֶׁר נִבְרָא.
רִאשׁוֹן וַאֲיֵן רִאשִׁית לְרִאשִׁיתוֹ:

הֵנוּ אֲדוֹן עוֹלָם.
לְכֹל-נוֹצֵר יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:

שִׁפְעַ נְבוֹאָתוֹ נִתְּנוּ
אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:

יְגַדֵּל Yigdal elohim chai v'yishtabach, nimtsa v'ein eit el m'tsi'uto.

Echad v'ein yachid k'yichudo, ne'lam v'gam ein sofl'achduto.

Ein lo d'mut ha-guf v'eino guf, lo na'aroch eilav k'dushato.

Kadmon l'chol davar asher nivra, rishon v'ein reishit l'reishito.

Hinno adon olam l'chol notsar yoreh g'dulato umalchuto.

Shefa n'vu'ato n'tano, el anshei s'gullato v'tif'arto.

No prophet has there been
since Moses was our guide,
who knew the Living God
and came so close.

God gave to Israel truth
by which to lead our lives
taught by the faithful prophet
that God chose.

God will never change
the teaching we received
nor ever put another in its place.

God watches and can see
the secrets in our hearts,
before each deed foresees
its final ways.

Whoever loves good deeds
rejoices in God's love,
but evil leads to evil
which destroys.

And at the end of days,
an anointed one will come
redeeming those
who wait for God to save.

Life beyond all death,
God gives with greatest love.
We bless for evermore
God's glorious name.

These thirteen play a part
in Israel's faith in God,
the principles derived
from God's Torah.

לא קם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נְבִיא.
וּמִבֵּיט אֶל-תְּמוּנָתוֹ:

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל.
עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:

לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוּלָתוֹ:

צוֹפֶה וְיוֹדֵעַ סִתְּרֵינוּ.
מִבֵּיט לְסוֹף דְּבַר בְּקִדְמוּתוֹ:

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ.
נוֹתֵן לְרָשָׁע רַע כְּרָשָׁעוֹ:

יִשְׁלַח לְקֶץ יָמִים מְשִׁיחֵנוּ.
לְפָדוֹת מְחַכֵּי קֶץ יְשׁוּעָתוֹ:

מֵתִים יַחֲיֶה אֵל בְּרוּב חֶסְדּוֹ.
בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:

אֵלֶּה שְׁלֹשׁ עֶשְׂרֵה לְעִקְרִים.
הֵנָּם יְסוּד דַּת אֵל וְתוֹרָתוֹ:

Lo kam b'yisra'el k'mosheh od navi, umabbit el t'munato.

Torat emet natan l'ammo eil, al yad n'vi'o ne'eman beito.

Lo yachalif ha-eil v'lo yamir dato, l'olamim l'zulato.

Tsofeh v'yodei'a s'tareinu, mabbit l'sof davar b'kadmuto.

Gomeil l'ish chasid k'mif'alo, notein l'rasha ra k'rish'ato.

Yishlach l'keits yamim m'shicheinu, lifdot m'chakkei keits y'shu'ato.

Meitim y'chayeh eil b'rov chasdo, baruch adei ad sheim t'hillato.

Eilleh sh'losh esreih l'ikkarim,

Hinnam y'sod dat eil v'torato.

How important is the night of Yom Kippur, the time of silence between the chants and prayers? It is a strange period when time hangs heavy. All the usual distractions, coffee with friends, television, some other entertainment, are ruled out — either by conviction or by a sort of uneasiness about breaking the rules, or possibly the mood. It is the first moment of that acute discomfort of being thrown on our own resources and reserves — an unfamiliar experience in crowded lives. It is the moment of temptation on the journey — to fill up the time or be filled by it; to turn back in impatience or to go on, past the strangeness, the boredom the silence.

יְהִי May it be Your will, Eternal One our God, that there dwell among us love and harmony, peace and friendship. May You increase our numbers and prosper our aims with a future and a hope. May You direct us in Your world with good companions and good intentions. May we rise in the morning and find ourselves eager to do Your will.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ
שֶׁתְּשֹׁכֵן בְּפוּרְיֵנוּ אֶהְבָּה וְאַחֲוָה
וְשָׁלוֹם וְרַעוּת. וְתַרְבֶּה גְבוּלָנוּ
בְּתַלְמִידִים וְתַצְלִיחַ סוּפְנוּ אַחֲרִית
וְתִקְוָה. וְתַקְנֵנוּ בְּחֵבֶר טוֹב וְיִצָּר
טוֹב בְּעוֹלָמְךָ. וְנִשְׁכִּים וְנִמְצָא
יְחוּל לְבַבְנוּ לִירְאָה אֶת־שִׁמְךָ:

יְהִי *Y'hi ratson mill'fanecha Adonai eloheinu shettashkein b'fureinu ahavah v'achavah v'shalom v'rei'ut. V'tarbeh g'vuleinu b'talmidim v'tatsliach sofeinu acharit v'tikvah. V'takk'neinu b'chaveir tov v'yeitser tov b'olamecha. V'nashkim v'nimtsa yichul l'vaveinu l'yir'ah et sh'mecha.*



Adapted from the draft of Seder
HaTefillot, Prayers for the High
Holidays, 9th Edition and
Moments of Transcendence.

Please feel welcome to
keep this booklet and take it home with you.